

Sūrah An-Naṣr (The Help)

This Sūrah is Madnī, and it has 3 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 3

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

When there comes Allah's help and the Victory, [1] and you see people entering Allah's (approved) religion in multitudes, [2] then pronounce the purity and praise of your Lord, and seek forgiveness from Him. Surely He is Ever-Relenting. [3]

Name of the Sūrah and place of its revelation

According to the consensus of scholars, this Sūrah was revealed in Madīnah. Its other name is Sūrah At-Tawdī'. The word Tawdī' means 'to bid farewell'. As this Sūrah indicates the approach of the demise of the Holy Prophet ﷺ, it bids farewell to him and is thus entitled Sūrah At-Tawdī'.

The Last Sūrah and the Last Verses of the Noble Qur'ān

It is recorded in Ṣaḥīḥ of Muslim on the authority of Sayyidnā Ibn 'Abbās ؓ that Sūrah An-Naṣr was the last Sūrah to be revealed. [Qurtubī]. This means that this was the last complete Sūrah that was revealed to the Holy Prophet ﷺ. No complete Sūrah was revealed after this. Some individual verses reported to have been revealed after this are not in conflict with this statement, because no complete Sūrah was sent

down after the present one. It is like Sūrah Al-Fātiḥah which is said to be the first Sūrah, while a few verses of Sūrah Al-‘Alaq, a few verses of Sūrah Al-Muddaththir, and a few verses of other Sūrahs were revealed even before Sūrah Al-Fātiḥah, because it means that it was the first Sūrah to be revealed completely. No complete Sūrah was revealed before Al-Fātiḥah.

Sayyidnā Ibn ‘Umar رضي الله عنه reports that this Sūrah was revealed during the Farewell Pilgrimage, and shortly after that a fragment of verse [3] of Sūrah [5] الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ (...Today, I have perfected your religion for you [5:3]) was revealed. After these two revelations, the Messenger of Allah lived only for eighty days, after which he passed away. After these two revelations, the Holy Prophet ﷺ received the verse of *kalalah*. Then the Holy Prophet ﷺ lived for fifty days. After that he received the following verse [9:128] of Sūrah [9] لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ (Surely, there has come to you a Messenger from amongst you, hard on whom is your suffering, for the good of you he craves...) After this revelation, he lived for 35 days. After this verse was revealed the following verse: [2:281] إِن تَوَلَّوْا يَوْمًا تَرْجَعُونَ فِيهِ إِلَى اللَّهِ (And be fearful of a day when you shall be returned to Allah...). After this verse he lived only for twenty-one days, and according to Muqātil, he lived for seven days only and passed away. [Qurtubī].

Verse [110:1] إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (When there comes Allah's help and the victory). The expression 'victory' here is in reference to 'the promised Victory or Conquest of Makkah'. There is complete unanimity on this historical fact. However, the scholars disagree whether this Sūrah was revealed before or after the Conquest. The phrase *idhā jā'a* [when there comes] apparently indicates that its revelation took place before the Conquest. Rūḥ-ul-Ma‘ānī cites a narration from Al-Baḥr-ul-Muḥīṭ which concurs with this view, in which it is stated that this Sūrah was revealed while returning from the expedition of *Khaibar*. It is a known fact that the victory of *Khaibar* took place prior to the Conquest of Makkah. Rūḥ-ul-Ma‘ānī cites, on the authority of ‘Abd Ibn Ḥumaid, Sayyidnā Qatādah's رضي الله عنه statement that the Prophet ﷺ lived for two years after the revelation of this Sūrah. Narratives that report that it was revealed on the occasion of the Conquest of Makkah or on the occasion of the Farewell

Pilgrimage may be explained by saying that the Holy Prophet ﷺ might have recited this Sūrah and proclaimed it on one of those occasions; as a result people must have thought that it was revealed on that occasion. Please refer to Bayān al Qurʾān for fuller explanation.

Several Prophetic Traditions and statements of the Companions narrate that this Sūrah indicates that the Holy Prophet ﷺ has fulfilled his task, and accomplished his mission of life, and he could look forward to returning to his Lord in full favor as his death was approaching fast. The Sūrah teaches the Holy Prophet ﷺ the beautiful manners of asking Allah's forgiveness and offering constant praise and thanks to his Lord.

It is reported in Muqātil's narration that when this Sūrah was revealed, the Holy Prophet ﷺ recited it in a gathering of the blessed Companions, among whom were Sayyidnā Abū Bakr, ʿUmar, Saʿd Ibn Abī Waqqāṣ ؓ. All were happy at the revelation of this Sūrah, because it contained the glad tidings of the Conquest of Makkah, but Sayyidnā ʿAbbās ؓ began to weep. The Holy Prophet ﷺ asked him the reason for weeping, and he replied that it covertly conveys the termination of your life and nearness of your death. The Holy Prophet ﷺ confirmed this. Ṣaḥīḥ of Bukhārī records a similar explanation of this Sūrah given by Sayyidnā Ibn ʿAbbās ؓ in which there is the addition that when Sayyidnā ʿUmar ؓ heard this, he concurred with him and said: 'I do not know anything about it other than what you [Ibn ʿAbbās ؓ] have said'. [Transmitted by Tirmidhī who graded it as *ḥasan*, *ṣaḥīḥ* vide Qurṭubī]

Verse [110:2] وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (And you see people entering Allah's [approved] religion in multitudes,) Before the conquest of Makkah there were many people who were almost convinced of the verity of the Holy Prophet Muḥammad ﷺ and Islam, but there were several factors that were obstructing them to embrace the religion. Some people were afraid of the Quraishite opposition, or they were hesitant for some other reason. The Conquest of Makkah removed those obstacles, and people entered the fold of Islam in throngs. Seven hundred people from Yemen embraced the religion, and joined the Holy Prophet ﷺ. On the way, they recited the call to prayer [*adhān*] and recited the Qurʾān. In this way, the populace of Arabia embraced the religion of Islam and entered into its fold

in droves.

When the approach of death is sensed, one needs to exert oneself immensely in *Tasbīḥ* and *Istighfār*

Verse [110:3] فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ (then pronounce the purity and praise of your Lord, and seek forgiveness from Him...) Sayyidah ‘Ā’ishah Ṣiddiqah رَضِيَ اللَّهُ عَنْهَا says that after the revelation of this Sūrah, whenever the Messenger of Allah ﷺ performed a prayer, he would recite the following supplication: سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي (I pronounce Your purity, O Allah, our Lord, and praise be to You, O Allah, forgive me.) [Bukhārī].

Sayyidah ‘Umm Salamah رَضِيَ اللَّهُ عَنْهَا says that after the revelation of this Sūrah, the Messenger of Allah ﷺ used to often recite the following supplication: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ (I pronounce the purity of Allah, and praise be to Him. I seek Allah's forgiveness and I repent to Him.) He used to say, "I have been commanded to do so." In evidence, he used to recite this Sūrah.

Sayyidnā Abu Hurairah رَضِيَ اللَّهُ عَنْهُ says that after the revelation of this Sūrah, the Messenger of Allah ﷺ used to exert himself in the worship of Allah so immensely that his feet would swell. [Qurṭubī].

Alḥamdulillah
The Commentary on
Sūrah An-Naṣr
Ends here